The Inquirer

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THE FOREIGN MINISTERS

THERE are three forces operating at Geneva. They are not all at the Foreign Ministers conference ; for Geneva, for a long time, has been the agreed meeting point of the inevitable co-operation, or co-existence, between East and West. It is not possible today for the human race to occupy its planet and for one half to assume that the other half does not exist. There is no known material or spiritual power which makes this possible. Therefore within all the jungle of separating forces, forces of unity have been finding their way, merging, understanding one another, and creating in the jungle, in spite of everything, the human unity which human existence supposes. There is nothing very esoteric about this. If men have gone to war, with equal strength they have gone to peace, otherwise they would not be sharing the planet that has been their material and spiritual home.

The Conference

There is no secret about this, and consequently very little that is hidden about the meeting forces in Geneva. First, the Foreign Minister's conference. The jungle there is clear enough. What is to be done about the future of Germany ? And America is there at the jungle, very much there, because a supposedly European problem, what is to be done about Germany, is hardly that problem at all. It has to do with obscure spiritual forces that all the conventional interests of state power cannot hide. Russia is ruled by Communism. Communism is a religion. That is to say, the men who are communists attempt to understand why they live, and the power beyond themselves in which they live, through a conviction called Communism. Mr. Gromyko can no more forget that than he can forget that he speaks the Russian language. Neither can the men, the ruling caste, who sent him there.

The question, what is to be done about Germany, becomes for the Russian and for those for whom he speaks, what is to be done about Communism ? And there is not the slightest reason, from Mr. Gromyko's point of view, why he should suppose that his particular religion should retreat, or appear weak, against another religion that opposes it. And the other religion is the Liberal democracy of the West, with all that is understood of the Christian tradition hidden within it.

In forty years Communism has spread more rapidly and—at least on the surface—more conclusively than any other world religion. Why should it not spread in Germany, the communists may ask, and consequently throughout Europe ? And why should Mr. Gromyko suppose that it cannot do so ? The forces of religious conviction are meeting at the staid political Foreign Ministers conference at Geneva.

The religious convictions of the West believe, and with as much reason for so believing as the Communists possess in their faith, that Communism cannot and shall not spread. Tolerably, therefore, there must be some kind of compromise about the question that hides the deeper questions of faith. And a compromise is likely, for religions too learn how to live together, and that learning is taking place in the modern world, as it has always taken place in the past.

The Scientists

But out of the religions (sometimes in spite of them) there has arisen a new spiritual force, science. It has become a part of the spiritual environment of mankind, particularly industrialised mankind. And in spite of so much evidence to the contrary, science cannot be used for this, that, and the other thing. It can only be used in the long run for its foundation interest : what is the kind of world men live in, and what can be done with it ? Scientists, like other men, are terribly morally fallible, and can use their gifts against the basic truths of their science. But sooner or later those truths will command ; otherwise there would be no scientists and no science. The basic truths, about the nature of this world, and what can be done with it for the human race, (or in another language, what is truth, and how can it be served for its own sake ?) inevitably bring scientists together. They recognise one another, in spite of every emotional difficulty, not as Russians or Englishmen, but as men dedicated to a search far outside national emotions. Sooner or later arises the need : scientists of the world unite. And nothing can prevent that, although there are plenty of forces that will try to do so. Consequently there are at Geneva scientists of the world, representatives of governments at a certain level, trying to make sure that their science will not destroy itself in destroying the human race. No one can know more about the threats than the scientists ; no one can more hate them.

As far as can be seen at the moment—and much can be seen—it is probable that the scientists at Geneva will end nuclear tests. One of the threats to human existence will have been brought under control.

Religion Above Religions

The third force is more powerful than the religion of Communism. It is the simple one of men being interested in one another for their own sakes. There is a universal language of humanity ; it is that of sorrow, joy, and the inevitable predictament that men have but a short time to live. That language is heard sooner or later wherever the human kind meet. And they want to meet, to hear the language from one another. There is an irresistible urge for Russians to meet strangers, as there is the same urge in most other men who have touched the language at some great point, to meet other men different from themselves.

The religions only hide—or express—the universal needs of men, and these, in the modern world, are slowly but surely making themselves felt. That is a third force too, meeting at Geneva, although it may not directly be seen or heard.

FAITH AND UNDERSTANDING

THE HOLY GHOST—LORD AND GIVER OF LIFE

By Arthur J. Long

A CERTAIN schoolboy is said to have defined Whitsun as a commemoration of the time when the Apostles gave up the ghost. In actual fact of course, it is the precise opposite—a commemoration of the time when the Ghost or Spirit, the Holy Spirit, entered into the Apostles. This event, officially known in the somewhat pedantic language of theology as the illapse of the Spirit, is vividly described in the familiar story in the Second Chapter of *Acts*. It is supposed to have taken place during the festival of Pentecost (the Jewish harvest festival, known as the Feast of Weeks) fifty days after the Passover which coincided with the Crucifixion of Jesus. (The name Pentecost, by which Whitsun is still generally known outside the British Isles, comes from the Greek for fifty.)

Whitsuntide then, the real birthday of the Christian Church, is the festival of the Holy Spirit, a reminder of the fulfilment of the last prophecy of the Risen Christ : "Ye shall receive power when the Holy Ghost is come upon you." (Acts 1. 8). But what is the precise significance of the doctrine of the Holy Spirit ? In *Acts* Chapter Nineteen, we read of some Ephesian disciples who told Paul that they hadn't even heard of the Holy Ghost. We may not be quite as ignorant as that, but most of us, orthodox and unorthodox alike, are probably very hazy as to what precisely the idea of the Holy Spirit is intended to convey—which is a very real pity, for the doctrine of the Holy Spirit is one of the most exciting and significant of all the official Christian doctrines, and one which ought to be especially dear to the hearts of Unitarians.

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The origin of the idea is to be found in the important Old Testament conception of the Spirit, which appears in many different contexts and at many different levels. The Hebrew word is *ruach*, which, as in some other ancient languages, can also mean "breath" or "wind". The Hebrews attributed all human skill and excellence to the workings of the Spirit—the strength of Samson and the military prowess of Joshua, no less than the inspiration of the prophets and the wisdom of the wise. In the First Chapter of *Genesis* (which, it should be noted, is probably one of the *latest* passages in the Old Testament) where we read of the Spirit of the Lord brooding above the waters, we have the significant idea of the Spirit as the instrument of creation.

Another aspect of the conception of the Spirit is to be found in the earlier creation-story in Genesis, where it is the Spirit or Breath of God which brings man to life (Gen. 2. 7). This notion of the Spirit as the ultimate source of life, in animals no less than in men, appears frequently in the Old Testament, and is magnificently reflected in Ezekiel's vision of the valley of dry bones (Ch. 37). The Spirit also features very prominently in the Messianic prophecies of the Old Testament. The Annointed One, the Chosen of the Lord, was to derive all his qualities from the Spirit, and it is from the Vulgate (Latin) text of a famous passage in Isaiah (" a shoot from the stock of Jesse ") that there arose the later Christian conception of the Seven Gifts of the Holy Spirit (Isaiah 11, 2). It was also commonly believed that with the coming of the Messiah, there would be a general extension of the gifts of the Spirit.

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As with all Old Testament ideas, the concept of the Spirit is also basic to the New Testament, particularly in relation to the mission of Jesus. The Spirit descends upon Jesus at his Baptism (Mark 1, 10) and is the source of his power throughout his ministry, being especially manifest in his miracles. Jesus himself seems to have accepted this idea, and it was when certain scribes cast doubts on the source of his miraculous power that he was moved to utter his famous and controversial words about the unforgivable sin—the sin against the Holy Ghost (Mark 3, 39).

Luke's Gospel is crammed with references to the Holy Spirit. The author was obviously very attracted to the idea. It is to him that we owe the story of Jesus beginning his ministry with a public reading of a passage from Isaiah commencing with the words : "The Spirit of the Lord is upon me" (Luke 4, 18). Luke even alters a famous passage from the Sermon on the Mount so that it refers specifically to the Holy Spirit. (" How much more shall your heavenly Father give the Holy Spirit" (Luke 11, 13) instead of "give good things" (Matt. 7, 11)).

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A somewhat different conception of the Holy Spirit—the idea of the Comforter (Paraclete) appears in the Fourth Gospel (Ch. 14) and it is presented as something which belongs essentially to the future. As with much else in *John*, this would seem to reflect a belief of the early Church rather than an authentic element in the teaching of Jesus. The notion of the Spirit as something which was to come, seems to have assumed great importance after the death of Jesus, and the Pentecost story in *Acts*, Ch. 2, to which we have already referred, purports to tell how the expected event came to pass.

The descent of the Spirit is here characterized symbolically by wind and fire, and it results in "the gift of tongues"—something which Luke (generally assumed to be the author of *Acts*) wildly misinterprets as an ability to speak foreign languages. In actual fact, the phenomenon referred to is what is known to religious psychologists as "glossalalia"—a kind of wild, ecstatic, unintelligible speech, widely regarded in ancient times, as a sign of divine possession. It was not unknown among the Old Testament prophets, and was very common in the early Church. Even Paul was addicted to it—though it is interesting to note that he regarded it as one of the lesser gifts of the Spirit (1 Cor. 14). Universally interpreted in the early days as a sure sign of the descent of the Holy Ghost, speaking with tongues has continued to be practised by certain Christian sects right up to the present time. Another interesting feature of the Pentecost story in *Acts* is the fact that it is interpreted as the fulfilment of a Messianic prophecy from the Book of Joel (Ch. 2).

Like his friend Luke, Paul was obviously most impressed with the concept of the Spirit, which features very prominently in his theology. A good case can be made out for the view that he in fact identified the Risen Christ with the Spirit, and his notion of the human body as the temple of the Holy Spirit (1 Cor., 3, 16-17) is very interesting.

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It was from this Biblical background that there gradually arose the full Christian doctrine of the Holy Spirit as the Third Person in the Trinity, a distinct entity within the single being, a triune God. Like much else in Christian doctrine, this development took time, and was not achieved without intense controversy. The Fourth Century heretics known as the

Macedonians denied the full divinity of the Spirit, and the question of the origin of the Holy Spirit was long disputed. In the West, it ultimately came to be held that the Spirit "proceeded" from both the Father and the Son (doctrine of the Filioque or Double Procession) and that, as St. Augustine had argued, the Spirit was the bond of unity between the three elements in the Trinity. But in the East, it was held that the Spirit proceeded from the Father only. This is still one of the main doctrinal differences between the Eastern Orthodox and Roman Catholic Churches.

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As in so many other departments of official theology, these technicalities seem exasperatingly irrelevant. The more fundamental issues—the precise function of the Spirit, for example—have never been clearly defined. His traditional titles are "Comforter" and "Giver of Life", and he has usually been regarded as the prime source of inspiration and sanctification—though this leads to some awkward difficulties in connexion with the doctrine of Grace. Properly understood, the doctrine of the Holy Spirit, especially when it is disentangled from the obscure complexities of the Trinity, is still of vital significance. In a sense, it is the one basic and essential Unitarian doctrine, and one which renders a large part of Christian dogmatics quite unnecessary. What better explanation could there be of Jesus, for example, than the simple conception of a man full of the Holy Ghost ?

The idea of the Holy Spirit is one of those essentially true Hebraic elements in Christianity—a vivid symbol of the tremendous idea of the Living God, the Lord and Giver of Life—the driving-force behind the universe, the Inspirer of men and the source and ground of all supreme values. The distinguished journalist and historian, the late J. A. Spender, once produced a magnificant variation on what he described as the only clause in the Christian creed which he was able to accept. "I believe" he said, "in the Holy Ghost, the Lord and Giver of Life, the Comforter, the Supporter, the Fighter, who refuses to accept defeat and is not cast down by any obstacle or seeming setback." It would be difficult to imagine a finer or more satisfying creed.

GOING TO GARTH

A SPECIAL REPORT OF SCOTTISH UNITARIANS

By Our Special Reporter !

THE official starting time was 8.30 a.m. but it was 9 a.m., as usual, on Saturday morning when the coach departed from St. Mark's Church, Edinburgh for Garth. Thirty-one of us went this year, including nine young people, and a member almost eighty making the trip for the first time. We went west past Turnhouse Airport out of "the finest city in the world" through the green countryside and the dark shades of industry with the young people in high spirits in the back seats, and their elders reading the latest *Inquirer* or the morning paper, and all of us wondering if similar parties were now on their way from Glasgow, Dundee and Aberdeen. West through the very old of Linlithgow and the very new of Falkirk, through industrial villages and open country, and then north and north-west by Bannockburn, Stirling, Doune (and its castle with a view of seven battlefields) to Callander where we paused for coffee.

When we pulled out again twenty minutes later the sight of Glasgow friends on the pavement told us that they would not be far behind us at the journey's end. North through splendid country by Loch Lubnaig, "bonny Strathyre" and Lochearnhead with the young people singing at the back and shaggy highland cattle and blackfaced sheep watching our progress from the fields. Then through Glen Ogle—the Glen of the Devil—pursued not by him but by Glasgow Unitarians, through Lix and Killin and round the head of Loch Tay to follow its north bank for a dozen miles before turning into the green and pleasant country in which Garth House, a Youth Hostel, stands tall and grey in its wooded grounds.

Now it was 12.30, the proper time to arrive. The Aberdeen and Dundee contingents were already there and Glasgow arrived with us to make a party of over 100 Scottish Unitarians to share in the annual meetings of the Scottish Unitarian Association, being held at Garth for the eighth time. It was a cold day, alternately bright and wet, but registration, lunch, animated conversation and two log-fires soon turned our thoughts away from the deficiencies of the climate. Most people stay in the Youth Hostel, a few, for various reasons, register in nearby hotels but take their main meals at the hostel. The meetings are held under the same roof in a packed programme using all the hours that hostel regulations will allow.

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At 2 p.m. about a quarter of us met for the business meeting of the Sunday School Union. In an agenda of eleven items we approved reports and accounts, re-elected the officers with determined approval and heard concise reports from representatives of the four Scottish Sunday Schools. If we heard a good deal of parties and fund-raising we also heard of much participation by the children in the life of the church and of plans for even better work in the next twelve months. And it was good to have under "any other business" greetings from England delivered by the President of the General Assembly—looking every inch a hosteller in an old sports coat !

At 3 p.m. we were joined by many more for the first conference upon the general theme of the meetings "Putting our House in Order". The Rev. W. B. Tavener, speaking out of more than thirty years' experience, led our thinking on the subject of "Scottish Unitarian Church Practice." With some statistical magic he showed us how Unitarian congregations are vanishing at the rate of one and a half each year, from which he concluded that the whole movement will be gone in another two hundred years ! This set the mood of his contribution which largely assumed that the Scottish churches, though among the best in the movement, may suffer heaviest in the present shortage of ministers. Scottish layfolk, he suggested, must learn to get along without ministers. In rapid succession we were invited to consider our opportunities today, our lack of strength to make the most of them, the reasons for our churches' existence, their anatomy, their publicity, their social events and social service, their Sunday worship, the nature of the sermon, and our rules about membership ; and if we were left to find our own answers to most of these things there was, as the chairman observed, plenty of meat and the meeting seemed to feel that it had been well served.

Perhaps it was a mixed grill for almost all the discussion which followed was about the last subject—our conditions of membership. Members of all four churches contributed to show once again the great diversity of our thought and practice and when the speaker had been properly thanked we went to afternoon tea feeling we had made a stimulating beginning on the chosen theme.

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At 5 p.m. we gathered again for the chief event of the meetings—the contribution of the Rev. Arthur Vallance, President of the General Assembly, who, with Mrs. Vallance, had made the long journey north to be with us. After the chairman's introduction Mr. Vallance himself pointed out that he had first "put himself in order" before discussing the theme by exchanging that old sports coat for sober clerical grey and the presidential chain ! He then addressed himself to the "Lighting Arrangements" and quickly enlightened those of us puzzled by the title with his explanation that he wished to consider what we hold in common, and where the light by which we are to walk is to come from ; for the lighting arrangements are primary, we have to be able to see in our house.

Then he led us into the issues raised in his Presidential Address at Leeds and with skilful use of the metaphor of the house, and drawing frankly upon his own experience and faith, he showed us the way of tolerance and integrity and called us to recognise that our agreement is in what impels us to worship, and to seek after the good and true and beautiful. We should realise without dismay that there will be differences of interpretation, that we will never all agree, that our experiences may seem to conflict; but recognize and make the most of our common impulse to worship something real, by whatever name we call it.

The discussion which followed was, fittingly, one of lay voices. It showed on the one hand our need of Mr. Vallance's call to unity and on the other hand, in the tolerance and quality of the contributions, that we have the capacity to heed it. With the chairman voicing our appreciation the meeting came to an end at 6 p.m., but we were left with food for thought for some longer time to come.

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With barely a pause and only a few departures we resolved ourselves into the Annual General Meeting of the Scottish Unitarian Association under the chairmanship of the President, Mr. W. T. Fallside of Edinburgh. We were swift and business-like until we came to the Balance Sheet which provoked a long discussion of the Simplex Envelope Scheme which is operating in some of our churches but not all. But no new arguments were heard either for or against and the annual report and balance sheet were duly approved. The Rev. Bruce Findlow of Edinburgh was elected President for the coming year and began his duties by expressing the real thanks of the Association to the retiring President. Mr. J. C. Yuill of Glasgow was elected Vice-President and the remaining officials were all re-elected. The meeting heard with obvious interest and pleasure that the General Assembly has been invited to hold its meetings in Scotland for the first time in Edinburgh in 1963. The Report of the Association shows that all four churches are in good heart and looking outward and forward, but in Glasgow and Dundee the need of a permanent minister is keenly felt. There could not have been a better end to the meeting than a layman's strong appeal for some national advertising in the Scottish Press as soon as possible. Only a few minutes late, we went to our 7 p.m. meal with a full afternoon's work behind us.

At 8 p.m. there was a meeting of the S.U.A. Executive for a few, and a meeting of Women's League representatives for a few more, while the many were free to enjoy the surroundings in the evening light and gather in anticipation for the evening's entertainment. This year the organisers were members of the Aberdeen Church who, with the aid of friends from the other churches, had more than enough to entertain and amuse us until supper time at 10. Ultimately this crowded Saturday came to an end and regulation quiet settled over the Hostel more or less at the regulation time, except for those sounds of springs and snores which defy all regulation!

(To be concluded)

FLORENCE NIGHTINGALE WAS NOT A UNITARIAN

By Anne Holt

TIME and again in *The Inquirer* and other Unitarian publications, including R. V. Holt's *Unitarian Contribution to Social Progress*, Florence Nightingale is classed as a Unitarian. This is erroneous. It is true that her ancestry was Unitarian. Her maternal grandfather was William Smith, a distinguished liberal and reformer. Her father, W. E. Nightingale, born Shore, also came of Unitarian stock and it is most likely that he called himself a Unitarian throughout his life. In fact when he presented to the living of Wellow, the new incumbent was suspected of heresy on the ground that he had been presented to it by a Unitarian. Mrs. Nightingale, who was socially ambitious, sloughed off her dissent at an early age. They certainly numbered Unitarians in their wide circle of friends, and provided hospitality for Mrs. Gaskell when she was writing *North and South*.

Florence herself was baptised on the 4th July, 1820, by Dr. Trevor, Prebendary of Chester. During her childhood, along with the family, she attended services in the parish church, and at a later date recollected that she had preferred the morning to the evening service as they asked for more things. "I was always miserable" she said "if I was not at church when the Litany was said". She was also a communicant. According to Sir Edward Cook she conformed in practice to the services of the Church of England throughout her life, and that, after the death of her great friend and confidant, Benjamin Jowett, in 1893, the Rev. Thory Gage Gardiner took over part of Jowett's functions and used to administer the sacrament to her in her invalid's room.

But she had by no means always been a satisfied member of the Church of England. Perhaps she could never have been completely satisfied anywhere. At one time she was greatly attracted by the Roman Catholic Church and might have joined it if it would have had her on her own terms. In Rome in 1848 she came under the influence of Madre Santa Colomba of the Convent of the Trinità da Monti, and after almost daily visits to the Convent, made a retreat there. In 1852, it seemed likely that she would join the Church, and wrote to Cardinal Manning. "If you knew what a home the Catholic Church would be to me."

Her views on theology were individual, and no doubt she shared her forbears belief that conduct was more important than correct intellectual beliefs. Of her book, *Suggestions for Thought*, Sir Edward Cook wrote "Was she Unitarian or Trinitarian? I think we may answer as we will. She was 'very sure of God', but very chary, as we have seen, of attempting to define His essence. Sometimes she seemed to think of God in a Unitarian sense; but there is a passage in the *Suggestions* in which she philosophizes the Trinity .... Then was she 'Protestant' or 'Catholic'? She used language at different times which might be interpreted in either direction; but she used it at all times with some inner meaning of her own."

It would be good if we could think that her Unitarian ancestry and tradition had helped to make her what she was, but it is time that we ceased to claim her as "one of us". By doing so we neither honour her or respect our own integrity.

The information for these notes has been taken from "The Life of Florence Nightingale" by Sir Edward Cook, 1913, *and "Florence Nightingale" by Cecil Woodham Smith*, 1950.

A LAYMAN'S NOTES

By a Lay Contributor

DO you maintain outside your church a board headed "Public Notices", bearing a yellowing poster announcing the date of the last Licensing Sessions, or the result of a long-forgotten municipal bye-election? If so, you have no doubt often wished that you could get rid of the thing, but you've probably been restrained by an uneasy feeling that somehow, somewhere, there was an Act of Parliament, or a local bye law, requiring your church to provide a board at all times for the display of public notices.

Well, there isn't. The truth is out. Last month (on April 20th, to be exact) the Rev. R. W. Sorensen, M.P., brought the matter up at Question Time in the House of Commons. And the Government's spokesman admitted (a little reluctantly, I felt) that he had been unable to find any statutory obligation on churches and chapels to provide these notice boards; though he did add that the boards were very useful, and that the Government would be sorry to see their use discontinued.

I had often wondered about this myself, having tried in vain some years ago to discover why churches had these not very beautiful boards outside them. I think that if we were to trace back their history we should find that our churches originally put them up quite voluntarily, but as a measure of self-defence. Certain nineteenth century Acts of Parliament required (and some still do require) local authorities to post up certain notices outside "churches". This probably meant only "parish churches", but municipal billposters were rarely theologians, and they used to stick their notices on the doors, or domestic notice boards, of all church-like buildings in their area, not bothering much whether they obscured the names of the minister and caretaker, or obliterated the current "Wayside

Pulpit" ; indeed this sometimes happens even now, and very annoying it is, too. Then it was gradually found that the best way to avoid this annoyance was to give the billstickers a board of their own to play about with, somewhere near the church entrance. And so the "Public Notices" board came into existence.

It is nice to learn now, on the highest authority, that we are providing those boards, not under legal duress, but out of sheer voluntary public spirit ; and we should be grateful to Mr. Sorensen for eliciting this small admission from our rulers.

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One day last year, on a short train journey, I got into conversation with a Scottish Presbyterian minister who had just come to live and work in England, and was finding his way about, geographically and theologically. I asked him about the Scottish reaction to the "Bishops' Report"—the Report of the joint Presbyterian and Episcopal committee on Reunion which had been published about eighteen months earlier, in 1957. We reached our station soon afterwards, so I never got a complete answer ; but one thing he said interested me very much, namely that in conversations in England about the "Bishops' Report" he had found that people there were just getting to a stage which people in Scotland had reached about twelve months previously : he felt that he could almost forecast what was likely to be said before it was spoken, because he had heard all (or most) of it already, in Scotland.

Why was this ? Was it the mountain air of the North ? Or a greater propensity in Scotland for theological discussion ? No, I don't think so. The real reason, I would say, was that the acceptance of the Report by both the churches concerned would have required a major concession—almost a revolution—on the part of the Presbyterians (that is, the acceptance of bishops into an equalitarian, non-hierarchical system of church government) in exchange for a comparatively small concession on the part of the Anglicans (the acceptance of elders into a system which already finds a place for lay readers, churchwardens and parochial church councils).

Anyway, it now appears that, whatever Anglican views may eventually crystallise, the Church of Scotland's General Assembly in Edinburgh this month will be asked by their own Inter-Church Relations Committee to say that the 1957 proposals are unacceptable in their present form. No one who has any links with Scottish (or English) Presbyterians will be surprised at this : indeed, the surprising thing is that the Scots have taken so long (for the most excellent reasons) to come to this conclusion.

And now the negotiations will have to start all over again.

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"Does that matter very much ?" Some Unitarians may ask. My own feeling (and it is only one person's opinion) is that it does matter. Is not the main cleavage today, in the things of the spirit, a cleavage, not between "religion and science" or "orthodoxy and agnosticism", but between the religious approach to the deep questions of life and the approach which has no place for religion ? And if that is so, should we not welcome any drawing together of bodies who adopt the religious approach, even if we can foresee, as Unitarians, that any union of orthodox church bodies would be likely to leave us still in the position of "outsiders" ? In fact, it could be argued that every such act of union must in the long run benefit the Unitarian movement, since it would define more sharply our position as "*the* Free Church" rather than "one of the Free Churches".

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I have been reading a new Penguin Handbook, *The Child's World*, by Phyllis Hostler : it was published last month (Penguin Books, 2s. 6d.). It must be one of the most readable books of recent years. It is not a "recipe book" for parents, giving an unworkable "right answer" to every problem likely to arise in the bringing up of children ; it is rather an attempt, (and, I think, a very successful one) to explain how children behave, and why they are what they do, and to deduce broad lines on which parents and other grown-ups may work to ensure that grown-up behaviour is *intelligible to the child.*

The strong point of the book is that every suggestion is illustrated by a wealth of simple examples. So many books written by trained psychologists (the author is a trained psychologist) remain on the safe territory of generalisation, and rarely descend (as she constantly does) to the riskier ground occupied by brother Bob and Granny and Uncle Fred. Clearly Phyllis Hostler knows a great deal about children (it is an open secret that she is "The Child Psychologist" in the columns of the *Nursery World*) *and is fond of them*, and regards each child as a unique person, worthy of love and respect as an individual. "There can be no right answers", she says, "because every answer will depend on the individual child and on the adult who is engaged with him at the moment".

In "real life" Phyllis Hostler is a member of our congregation at Hoop Lane, Golders Green. In her last chapter, headed, "What principles should guide us in answering children's questions ?" she has some wise things to say about the imparting of personal beliefs. For instance, she says, "To pass on to our children the sincerity of our convictions, and to show them why we have come to believe thus and why we hold this belief dearer than any other, is one thing. To give them to understand that it cancels out every other, and that any retraction from it would be unforgiveable, is quite another matter . . . . If we bind over their eyes the blinkers we have been accustomed to wear, they will never see the bright sparkle or the strange hues on each side of the road."

Malvern Unitarian Fellowship

Sir : The Malvern Unitarian Fellowship was formed two years ago and we are now holding regular services. These services are being held on the third Sunday of every month at the Friend's Meeting House, Orchard Road, Malvern, at 3 p.m. We would welcome any Unitarians visiting Malvern to our services.

Yours, R. B. Clayton, (*Hon. Sec., Malvern Unitarian Fellowship*).

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TWO GERMAN AUTOBIOGRAPHIES

II. A GERMAN ABROAD

BY E. BRAMSTED

(Dr. E. Bramsted concludes his two reviews of recently published autobiographies)

THE autobiography of Heinrich Fraenkel "Farewell to Germany[1]" is of a different timber from the autobiography of which I wrote last week. It has few dramatic passages and only its shorter first part deals with the period 1933–1945. The more significant second part gives us an account of the author's impressions of post-war Germany. Whilst Niekisch (of whom I wrote last week) remained in Nazi Germany, Fraenkel, a Jewish film script writer and journalist, emigrated to England in 1933. Whereas Niekisch would probably never be able to say farewell to Germany, to Fraenkel this word has a double meaning. "I do want Germany to fare well" he says. "I want it most sincerely." But in the end, after much reflection, he said farewell to her and decided to acquire British nationality. His is the book of a man standing between two nations, loving both and hoping for a synthesis of the qualities in which each of them excells. As he puts it on the last page, "withal both the land of my birth and the land of my choice would do well to take a leaf out of each other's book ; and to copy a bit of the one nation's gluttony for work and the other's sense of tolerance."

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As an emigré during the second world war Fraenkel became friendly with such men of the Left as Victor Gollancz and Kingsley Martin ; he saw the dangers of "Vansittartism" and wrote pamphlets against it. He was equally averse to the growing Communist influence in a German anti-Nazi organisation, the "Free German League of Culture" run on Popular Front lines in London. Eventually he and his friends left it. Fraenkel's politics were more or less those of the German Social Democratic Party Executive in exile, which included Erich Ollenhauer, the present leader of the Socialists in the Federal German Republic.

Whilst there is little in the first part of the book which is new or original the second part entitled "Home-coming" is of greater interest. Soon after the end of the war Fraenkel went to Germany for the *New Statesman* to form his own independent opinion of the situation there. He was a reporter without strings, though with a deep attachment to his fatherland. In looking back he discusses the blunders of denazification, and other bureaucratic methods of the occupation authorities with a critical eye, but he also pays a well-deserved tribute to the unselfish and constructive work of the Education branch of the British Control Commission,[2] (of which the recent death of Lady Beerbohm, formerly Miss Elisabeth Jungmann and assistant to Mr. Birley, the head of that branch has reminded many people in England).

★

Though there is little systematic analysis of the conditions or of the policies in the four Zones, there are some significant stories told with a sense of proportion. For instance the account of the arrest of Fraenkel and Kingsley Martin by a Russian soldier in Berlin and their subsequent release after the intervention of a British brigadier. It was half comedy and half potential tragedy, for when the Russian authorities realised the blunder, the unfortunate soldier was in danger of being shot.

The author managed to obtain permission to visit the Soviet Zone at a comparatively early date and whilst approving of some of the measures taken in it such as the nationalisation and division of the Junker estates, he has little time for the crawling Communist Party officials and for the men dubbed the "150 percenters" a nickname in Eastern Germany for the men and women who never tire of overemphasizing their blind devotion and abject obedience to the party line. In the case of the chief manager of the collectivised Osram factory in East Germany (the same firm is run as a private enterprise in Western Germany) Fraenkel was able to ascertain that this ardent Marxist "150 percenter" had been under Hitler a passionate member of the Party from its start and a "150 percenter" of the toughest type.

Perhaps Mr. Fraenkel does too little justice to the economic recovery of Western Germany, to the so-called "Wirtschaftswunder". His sympathies are obviously with the man in the street in both West and East Germany and now with either Adenauer's captains of industry or with Ullbricht's Party bureaucrats. He points out that "for a man these days to be neither an out-and-out fellow traveller nor an out-and-out red-baiter is not quite easy". The fact that to maintain such a position "is probably easiest in England" may, he thinks, have contributed to his decision not to return to Germany for good but to make his home in England. This reviewer feels that this reason is not quite convincing and that Mr. Fraenkel has not entirely succeeded in making the motives of his decision clear to the reader.

Whilst Niekisch is that rare bird, a German radical and individualist, Fraenkel is a cosmopolitan who has imbibed much of the English spirit of fairplay, compromise and understatement. Niekisch's memoirs end in 1945 and one does not know therefore where he stands today. But it is more than likely that he has shed his one-time pro-Russian leanings and has become like Fraenkel, a good European in the new and constructive meaning of this term.

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[1] *Heinrich Fraenkel, Farewell to Germany (London, Bernhard Hanison, Ltd., 18s.).*

[2] *The Rev. Leslie Belton, one time editor of "The Inquirer" was engaged in this work, and died at it. Dr. Bramsted was one of the last to see him alive.—Ed.*

(For the next four weeks the editor of "The Inquirer", the Rev. E. G. Lee, will be on holiday. The acting-editor will be the Rev. Donald P. Maw.)

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

The Resurrection

Sir : In his article "Resurrection, Ascension and Last Judgment" in your issue of May 2nd, the Rev. H. L. Short takes it for granted that we have in the New Testament a single uniform scheme of thought concerning the post-mortem life of Jesus. He suggests that the story of the Ascension is actually the central feature of that scheme. Yet in fact the story is found only in Luke and Acts. Paul, in particular—the earliest witness to the Resurrection—makes no reference to it. Paul, like the New Testament writers generally, certainly believe that Jesus, after suffering the death of the cross, had been exalted and glorified. But such exaltation does not necessarily imply a physical ascension. Nor does resurrection necessarily imply a physical rising. Paul makes no mention of the empty tomb. For him the crucial fact was his experience on the road to Damascus, when Christ appeared to him (as he believed) in the glory of his risen and exalted life. "Last of all he appeared to me." Such an "appearance" does not in fact involve the resuscitation of the physical body, and there is no indication in the Epistles that Paul believed that it did.

In the first instance, it seems, there was no distinction between resurrection and ascension. For the primitive Church, as Guignebert said, the first conviction was that Jesus was transported into the glory of God : "resurrection meant glorification". The belief in the physical resurrection and the physical ascension may well represent a legendary materialisation of what was initially an inner experience. It is significant that Paul says (in Eph. 2.6), speaking of himself and his fellow-Christians, that they have been raised up with Christ and "made to sit in the heavenly places". Not even the most literal-minded interpreter, whether orthodox or rationalist, can imagine that Paul intends these words to be taken literally. To sit with Christ in the heavenly places is to share here and now the higher mode of being which he won.

Bath

Yours, Sidney Spencer.

THE CALENDAR OF THE CHURCHES

SUNDAY, MAY 24, 1959

Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. W. B. Tavener
Aberystwyth, New Street, Meeting House, 11, Mr. D. C. Rendall
Altrincham, Dunham Road Chapel, 11, Mr. D. Webster, 6.30, Rev. E. R. Vallance
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 6.30, Rev. S. Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 6.30, Dr. H. J. McLachlan
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Rev. R. Tavler
Billingshurst, Free Church, High Street, 11, Dr. E. Green
Birkenhead, Unitarian Church, Bessborough Road, 6.30 (May 31) Rev. Maurice Johnson
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road, Church and Hurst Street Mission, Small Heath, 6.30, Dr. D. C. Artingstall
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
Bolton, Walmsley, 3.15, and Halliwell Road, 6.30, Rev. Kenneth Wright
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Supply
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. Wm. Millar
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
Burnley, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallworth
Bury, Bank Street, 11 and 6.30, Rev. F. M. Ryde
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove, Unitarian Church, 6.30, Rev. Roy Jones
Chatham, The Church of the Great Companions, Hammond Hill, 3, Mrs. Inge Hyde
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Sunday School 11.15 and 6.30, Rev. A. W. Vallance
Chester, Matthew Henry's Chapel, Trinity Street, 11, Rev. Edric H. Shaw, 6.30, Mr. Wyn Roberts
Chesterfield, Elder Yard Church, 10.45 and 6.30, Supply
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coventry, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. Morris
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
Croydon, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cotter
Derby, Friar Gate Unitarian Chapel, 6.30, Rev. W. Brown
Ditchling, Old Meeting House, 10.45, Rev. Basil Viney
Doncaster, Free Christian Church, Hall Gate, 11, and 6.30, Rev. A. L. Fisher
Dover, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. Whiteman
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. Norman Kirkham
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Whitehouse
Dundee, Unitarian Church, 53 Constitution Road, 12, Rev. G. D. Foote
Edinburgh, St. Mark's Church, Castle Terrace, 11, Mr. H. S. Wylie
Exeter, George's Chapel, South Street, 6.30, Rev. Dr. F. D. Meyer-Kluger
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Rev. Bruce Findlow
Glossop, Fitzalan Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Cordell
Gloucester, Barton Street, 3, Rev. A. W. Vallance
Guildford, Ward Street Church, 11.15, Rev. R. Nevil Cross
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. G. J. Price
Halifax, Northgate End, 10.45, Rev. J. B. Towers
Hastings, Free Christian Church, South Terrace, 11, Supply, 6.30, Rev. Desmond Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. Davies
Horsham, Worthing Road, 11, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 6, Rev. J. Shepherd
Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest Penn
Kendal, Market Place, Unitarian Chapel, 6.30, Rev. T. M. Wardle
Kidderminster, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. R. L. Gowland
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Lewes, Westgate Chapel, 11, Rev. Desmond Hilton, 6.30, Rev. Basil Viney
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kemshall
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
Liverpool, Bootle Free Church, 11, Rev. C. A. Piper
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Murray
Liverpool, Gateacre Chapel, 11, Rev. Stanley R. Butler, 6.30, Mr. E. E. Lloyd
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. Piper
Liverpool, Hope Street, 6.30, Rev. S. R. Butler
Liverpool, Ullet Road, 11 and 6.30, Rev. E. B. Short
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. John Wilson
London, Brixton, Effra Road, 11, Mr. J. [illegible]
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Graham Short
London, Forest Gate, Upton Lane, 6.30, Mr. G. E. Prentice
London, Golders Green, Hoop Lane, 11, Rev. Dudley Richards, 6.30, Rev. K. C. Treacher
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Ralph E. Gossling (also 11, 1st Sunday in the month)
London, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Ward
London, Highgate Hill Unitarian Church, 11, Rev. K. C. Treacher
London, Ilford High Road, 11, and 6.30, Rev. T. E. Dalton
London, Islington, Upper Street, 6.30, Rev. A. V. Fox
London, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Dr. Joseph Greaves
London, Leytonstone, Lea Bridge Road, Leyton Green, 6.30, Rev. F. Hankinson
London, Mansford Street Church, Bethnal Green, 6.30, Rev. R. Taylor
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Mr. J. B. Everard
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newnham Road, 6.30, Mr. M. Thorncroft
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. E. W. Deakin
Macclesfield, King Edward Street, 10.45 and 6.30, Supply
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley, Unitarian Church, Chapel Lane, 6.30, Rev. David C. Doel
Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. W. Waddington
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bonner
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Waring
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Supply
Manchester, Platt Chapel, Rusholme, 6.30, Mr. Allen Kirby
Manchester, Renshaw Street Mission, 6.30, Rev. B. L. Hopkin
Manchester, Stand Chapel, Whitefield (May 31), 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
Marple, Unitarian Hall, 31, Stockport Road, 11 each Sunday
Mexborough, Free Christian Church, 6.30, Supply
Middleton, Old Road Chapel, 3.15, Rev. David C. Doel
Moretonhampstead, Newton Abbot, 3, and 6.30, Rev. C. G. Toone
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storer
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30, Rev. John Mather
Northampton, Kettering Road Church, 6.30, Mr. G. Wilkinson
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, The Rev. The Principal
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Gordon L. Clarke
Plymouth, Unitarian Church, Notte Street, 11 and 6.30, Rev. E. H. Kerkley
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dumble
Portsmouth, John Pounds Memorial Church, High Street, 11, Junior Church 6.30, Rev. John R. Sturges
Preston, Unitarian Chapel, Church Street, 6.30, Rev. W. Stephenson
Ringwood, Hants, The Meeting House, 6.30, Rev. Francis Terry
Rivington Chapel, nr. Horwich, Lancs, 3, Rev. R. I. Pritchard
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. Barr
Rotherham, Church of our Father, 10.45 and 6.30, Rev. E. Phillips
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
Sheffield (Attercliffe), 6.30, Supply
Sheffield, Fulwood Old Chapel, 11, Mr. L. Baker
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Shrewsbury, High Street, Unitarian, 11 and 6.30, Student
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
Southampton, Church of the Saviour, London Road, 6.30, Rev. Lawrence Redfern
Southend-on-Sea, Darnley Road, 6.30, Rev. A. Peacock
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
St. Helens, Corporation Street, 6.30, Supply
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
Swansea, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)
Swansea, Pennard Free Christian Meeting House, 11, Rev. L. Baker Short
Swinton, Swinton Hall Road, 6.30, Rev. P. B. Godfrey
Taunton, Mary St. Chapel, 11, Rev. Wm. Millar
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kenrick
Todmorden, Unitarian Church, 10.45 and 6, Supply
Torquay, Unity Church, Montpelier Road, 11, Rev. Charles Easton
Trowbridge, Conigre Unitarian Church, 6, Supply
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month)
Wallasey, Memorial Church, Manor Road, 11, Devotional Service, 6.30, Rev. E. H. Shaw
Walsall, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30, Sunday School
West Bromwich, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. Williamson
West Kirby, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, first Sunday in the month)
Whitby, Flowergate, 2.30, Rev. G. W. Parkinson
Wilmslow, Dean Row, 10.45 Rev. A. B. Downing, Styal, 6.30, Rev. A. B. Downing
York, St. Saviourgate Chapel, 6.30, Mr. W. Lloyd
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 132 Duke Street, Scarborough, West Australia
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. D. W. Edmunds, Manse Telephone LX 5521
Unitarian Fellowship of Australia, 1 Grey Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
Seaford Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Supply
Vancouver, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. Hewett

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Wilson
Wellington, Service suspended—Enquiries—Mrs. Wrath, Tel. 40-272

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School: 7 Service, Rev. Maurice C. Rattan

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THE INQUIRER

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TEL. : EUS. 7554 Editorial : EUS. 2912

Bolton, Bank Street.—May 6th was, as the local Press headline stated, "An important day for the people of Bank Street". After being closed for re-decoration, a Service of Re-dedication was held, and friends from all our neighbouring congregations joined in making it a memorable occasion. Again to quote from the Press—"Bank Street must now rank in the forefront so far as appearance and comfort are concerned. In addition to the new and attractive decor, a new lighting system has been installed, and floodlights and spotlights are used to add prominence to the pulpit and to the choir".

The lighting was a gift in memory of the late Mr. Alfred Pilling, O.B.E., a former President of the General Assembly, and Mrs. Pilling. New cushions for all the seats were an anonymous gift and gave an air of comfort and warmth, which was further emphasised by the new carpet down the aisles and along the front of the chapel. The ministers of all our churches in the Bolton group took part in the service, at which the "flaming chalice" (the emblem of the *Forward Together* movement) was lit for the first time. After service, the congregation adjourned to the School Hall for refreshments and an hour of true fellowship. It was, as some members were heard to say, "an occasion to remember in years to come". W.H.C.

Hinckley Great Meeting.—Sunday May 3rd, the Sunday School held their Anniversary Sermons, attendance at all three services was good. The children sang their hymns with feeling and sweetness. The Parable without which the Hinckley Anniversary Services would not be complete "Ask and it shall be given you", was made most of by the children, thanks to their conductor Mr. R. A. Bennett. Mr. A. G. Hydon had a heavy day at the organ. We were very happy to have with us the Rev. C. H. Bartlett, B.A., formerly of Hinckley, and now of Stalybridge, who conducted the morning and evening services. Rev. E. A. Davies the newly appointed minister taking the afternoon service. The collections for the day were £85.

EAST CHESHIRE UNION

The following report is delayed

The Centenary Celebrations of the East Cheshire Union commenced with a swing on 19th April, with a Centenary Dinner in the Public Hall, Town Hall, Hyde, Cheshire, when the guests were received by the Union President and his lady, Mr. and Mrs. J. A. Ratcliffe. Owing to illness, His Worship the Mayor of Hyde, Coun. R. Watkin, J.P., was unable to be present, but a Civic Welcome was extended by the Deputy Mayor, Ald. T. Dent, J.P. The Guest of Honour was the Rt. Hon. J. Chuter Ede, M.P., and other Guest Speakers included the President of the G.A., Rev. A. W. Vallance and Mrs. Vallance, the Rev. John Kielty, the Rev. and Mrs. F. Kenworthy and Rev. A. B. Downing. The duties of Toastmaster were efficiently carried out by Rev. C. H. Bartlett, and guests were entertained by musical items during the evening. Two hundred guests spent a memorable evening.

MINISTERS' PENSION AND INSURANCE FUND

The Managers are prepared to consider applications, from Ministers already insured through the Fund, for grants towards the cost of the education (including maintenance) of sons or daughters, during the school or academic year 1959-60. The grants to be awarded, should suitable applications be received, are limited both as to the amount and the number of them. Forms of application (to be returned not later than June 13) will be sent on request.

1 South Way,
Lewes, Sussex.

H. W. Stephenson.
(Hon. Secretary).

Miscellaneous

KENDAL UNITARIAN CHAPEL welcomes holidaymakers to its fellowship. Worship 6.30. Details of weekday activities from Coffee Club, each Saturday at the Chapel in the Market Place.

There was an attendance of 500 at the Centenary Service on the following morning (Sunday), when chairs had to be placed in the aisles at Hyde Chapel, Gee Cross. The Rev. Irvin Hodgson, Secretary of the Union, conducted the service, and the preacher was the Rt. Hon. J. Chuter Ede, M.P.

Further celebrations are to include the publication of a historical sketch of the Union ; this has been prepared by Rev. F. Kenworthy, B.A., B.D., and will be issued later in the year.

Cinema

At the Academy Cinema, *The Case of Dr. Laurent*, is the story of a doctor who has left his practice near Paris to carry on the practice of a retiring medico in the mountain village of St. Martin. His first case is a difficult confinement, and he realises that modern methods of childbirth are unknown there. Horrified by the ignorance and superstition prevailing amongst the women, he tries to introduce a new method of "natural childbirth". It is not easy, but gradually the women overcome their suspicion of his new-fangled ideas, and by a hair's breadth of time they save him from the indictment of his more conservative brethren, who run the local Medical Association. The village, incidentally, is not cut off from the world. The villagers have motor cars and television ; consequently although the actors play their parts convincingly, the general aversion to progress is somewhat lacking in conviction. Or do Frenchwomen put up more resistance than others ?

B.L.

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